

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, JANUARY 27, 1815.

No. 35.

ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

"No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." MATT. 6. 24.

That ungenerate persons should have their minds exclusively occupied with the things of time and sense, is not to be wondered at; but that persons pretending to be followers of the meek and lowly Jesus, should to all outward appearance, have their whole affections placed upon the vain and transitory enjoyments of this life, is certainly astonishing.—"Set your affections on things that are above, and not on things below," is one of the principal injunctions of the great Head of our religion. One objection to an extended foreign commerce is that it is attended with, and is an engendering source of a wide spread avarice, an avarice which pervades all classes and all ranks of persons, within its influence. It begets habits of luxury, the most baneful in its effects on all classes, and particularly the youth; a luxury, equally opposed to the simple doctrines of the cross, and the precepts of sound philosophy; equally opposed to the plain and manly habits of our fathers, the principles of republicanism, and the perpetuity of our free government. "The gratification of the senses is the grand object of this passion," (says one.) With the mind absorbed in such pursuits, social pleasures are objects but of inferior concern. Few, who are immersed in luxury, would dispense with those superfluities which make so essential a part of their enjoyments, in order to relieve a distressed fellow mortal. They would oftener be induced to oppress their poor dependants for the purpose of gratifying their favorite passion. We have in a striking manner, perceived the rapid march of avarice, and the strides of luxury through the land, entering, as well, the cottage of the poor, as the palace of the rich, and corrupting all, since the conclusion of the late peace. To expose the absurdity of entertaining this enemy in the garb of a friend, among Christians; and the sequent effects of cherishing this wolf in sheep's clothing, is the object of this article.—It is contrary to the doctrines of religion, and opposed to the mind of God as revealed by the Holy Spirit.

The scriptures were intended to humble man, to subdue our carnal propensities, to teach us to despise the world and its vain concerns, and to lead our minds to God. Do we believe that the chief end of man is to glorify God? and is there no better way of glorifying Him, than in being engaged from Sabbath morning to Saturday night, in

considering what we shall eat, and what we shall drink, and wherewithal we shall be clothed? in straining our imaginations and consulting our friends, for new objects wherewith to decorate our apartments, our tables and our persons? for new objects to gratify our sordid lusts, our earthly appetites, and our corrupt desires?—Do we believe that we are engraven on the palms of His hands; and can we suppose that He is particularly well pleased that we are clothed in purple, or, that the elegance of our apparel is of particular importance to Him?—Do we believe that the cottages in which we live are continually before His eyes?—and is it of the greatest importance to Him that our carpeting is the most elegant—our mirrors of the newest fashion—and that our whole furniture consists of the most costly articles?—Do we take the blessed Jesus as our guide and pattern?—and has he not himself declared that "the foxes have holes and the birds of the air have nests, but the Son of Man hath no where to lay his head?"—Do we believe that we shall one day behold him coming in the clouds of Heaven, the Judge of the quick and dead! and can we suppose that He whose head was covered with a crown of thorns, for our honor, will accept as a reason for our not honouring Him at His holy temple on His holy day, that our hats or bonnets were not of the newest style? He who wore the robe of mock royalty, whose hands and whose feet were nailed to the ignominious tree for our benefit, will receive as an excuse for our not rendering Him the praise due to His name, on the day on which He hath commanded us to assemble ourselves together, that our apparel was not neat, or that our neighbor the manufacturer had failed to furnish us with our new boots, shoes, or gloves? My God! my flesh shivers at the conduct of many professors. And, indeed, what have our churches got to be, but a Theatre where we croud to make an ostentatious display of finery, a place of parade for convincing the more considerate of our neighbors of our extravagance; and the insipidity of our minds.—Have we a sufficient conception of His sufferings who declares that the cattle on a thousand hills are His, and all the fowls of the mountains, when we are making the Sabbath, particularly, a day of feasting? and yet, on that dark and dreary night, when He was already a rising Saviour, He asks that sympathetic question, "children have ye any meat?"—He who hungered forty days that we might be fed with the bread of Life. Let us not in the multiplicity of His gifts forget God the giver.—Aristides is said to have declared that he was contented with a few things, was most like the gods who wanted nothing.—Diogenes, walked unconcerned amongst the treasures of a wealthy Prince; and Socrates, at an assemblage of perhaps the greatest characters of Athens, was not ashamed to say, "If I had money I would buy me a cloak." Let not these heathen, then, who knew from the light of nature how to value earthly things, rise up at the judgment-seat of Christ, and

condemn us—who hope for a “better country, an house, not made with hands, eternal in the Heavens.” Was it in the school of luxury that Washington, and Hamilton, and Greene, and Clinton, were formed, and their minds trained for the parts they acted in rescuing a great nation from the haughty predominance of another; were our fathers as fond of pomp and show when they chose rather to suffer affliction for a season, than to riot among the flesh pots that forbearance offered them.—Surely, they were unlike us, when they unanimously refused to receive the superfluities of a foreign land; and it will be mentioned to the eternal honor of our brethren of New-England, and particularly of the State of Connecticut, that during the dark days of the late war, they indulged in nothing more than the necessities of life, and retrenched every thing superfluous. The Romans (says one) after the time of Julius Caesar, soon lost their martial enterprising spirit, and reposing on the bed of luxury, became a prey to the barbarian tribes.

To direct the propensities of youth, into proper channels, has been the employment of the wise and good in every age. Tutored by the faithful hands of our pious reformers, (says the preface to the shorter catechism,) a race of well instructed youths at once arose, which rescued religion and learning from the verge of destruction; but, can characters of this description be trained up among us, when the watchword is, “let us eat, and drink, for to-morrow we die.” If the whole souls of parents are wound up in the possession and enjoyment of the things of this life, shall not sons be indulged in *walking-canes, cigars, brandy, grog, theatres, &c.*? and thus, instead of growing up as “olive-plants around the table,” they become, from the example of parents, fops and debauchees; in vain do parents point with the finger to Heaven, if by example, they force them down to Hell: In vain, do you form Bible Societies, if youth have no taste for consulting them: In vain do you form Moral Societies, if the whole morality of your families is to consist in the superior elegance and neatness of their apartments and clothing: A pious mother may, indeed, lament the extravagance of her daughters; but, if *she*, herself, is employed in furnishing superior family accommodations and superfluities, in furnishing *gold emburnished tea-sets and dining services, elegant bronzed coffee and tea urns, and arabella coloured, and gold burnished tea-trays, and a thousand other fooleries, which to common sense are a stumbling-block, and (ought to be) to a Christian foolishness; shall not they be indulged in the most costly shawls, silks and feathers.*—“The Lord standeth up to plead, and standeth to judge the people. Moreover the Lord saith—Because the daughters of Zion are “haughty, and walk with stretched forth necks, and wanton eyes, “walking and mincing as they go. Therefore the Lord will smite “with a scab, the crown of the head of the daughters of Zion. In “that day the Lord will take away the chains and the bracelets, the “bonnets, the head-bands and the ear-rings, the rings, the changeable “suits of apparel and the mantles; the glasses, the fine linen, the “horns and the vails. And her gates shall lament and mourn; and “she being desolate shall sit upon the ground.”—ISAIAH 3. This declaration, was made to the Jewish ladies, may it not eventually be applied to the ladies of Albany. Here a whisper to the *young ladies* may not inaptly be introduced. To what end are the young ladies of all ranks and classes, running to such an extremity of luxury in these times?—the answer is, they are ambitious to gain the esteem of

young men—this may be commendable. “Marriage is honourable to all,” says St. PAUL; but are not the means destructive of the end? and *vice versa*. Why do so many of our young men prefer a life of celibacy and indolence to that of honourable utility and industry? Ask themselves, and the answer invariably is, that the ladies have become so unboundedly extravagant, that they have entirely abjured the idea of marriage.

The event of the present rage for fine things will be most awful for those who have most abundantly indulged in them; if sudden calamity should overtake them, like the abject man of Ephraim, would they not exclaim—“My gods are taken away and what have I else?” If they are our gods they must save us! Happy they, who are farthest removed from them. It is said by the world, that they can see no difference between the professors of religion and themselves; and do we not give them abundant reason for the remark? Our Saviour said in the days of his flesh, that “it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven.” And I am inclined to think, that it is not so much on account of the facilities that riches gives men to commit gross sins, as for the tendency they have completely to engross the minds of men, and thus prevent them from paying a due attention to the things that belong to their eternal peace. “But many that are first shall be last, and the last first.”

Y.

TO READERS AND CORRESPONDENTS.

The Editor of the VISITANT, by the blessing of Divine Providence, has returned from abroad, and is once more at his post. He will only add, that he believes this paper did not suffer from his absence. The zeal and industry of his correspondents have not only kept up but increased its reputation—and whilst he feels thankful for their past favours, and solicits their aid in future, he feels bound by the strongest of all obligations, to endeavour to perpetuate, so far as his humble talents may enable him to do it, the reputation which the VISITANT has acquired for purity, impartiality, and utility, in the cause of our blessed Redeemer.

OMERON'S last communication shall have a place in our next number.

DOMESTIC INTELLIGENCE.

THE SECOND ANNUAL REPORT

OF THE

ALBANY RELIGIOUS TRACT SOCIETY.

(PRESENTED JANUARY 3, 1816)

In submitting this report, the committee appointed for the purpose, think it proper to do so in the shortest manner possible. Not that they feel no interest in the subject themselves, or that they see no reason to place it in a point of view interesting to others; but because they have in it their power to present extracts from the Reports and their appendices, of the New-York, Bristol, and London Tract Societies, which may appear more interesting than any thing the Committee have to say on the subject.

Your Board of Managers have published during the last year, beside three hundred copies of the Address, Constitution, and Bye Laws of the Society, thirty-eight thousand eight hundred Tracts, comprising three hundred and fifty-one thousand six hundred pages, 18mo. and three thousand eight hundred cards. Of the former, 800 were a translation of Tract No. 3, “A Caution against our Common Enemy,” into the Mohawk language; and 16,000 were a second edition of Tracts, Nos. 1, 2, 3, and 6, of each 4,000. The others were partly written, and partly selected for the Society. We have also

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to acknowledge the receipt of sundry donations of Tracts, to the amount of 400.

Of the first mentioned of those faithful missionaries, or silent monitors, some hundreds have been sent as far as South-Carolina; and upwards of a thousand into Canada, where the people are very destitute of the gospel. And, besides the thousands that have been employed in our own city and suburbs; in schools, the jail, the almshouse, on board the steam-boats, &c. &c. your Corresponding Secretary reports, that he has sent to the county of Schoharie 300, to do. of Otsego 100, to Oneida, Madison, and Niagara, 500, Montgomery 100, Rensselaer 450, Washington, Clinton, and Essex, 150, Columbia and New-Connecticut 100. These, he has the satisfaction to state, were received with gratitude. Indeed, were it in the power of your committee to present a circumstantial history of each Tract, they have no doubt, that many would bless the wise and merciful Disposer of all, that ever they contributed of what He had bestowed on them, for the benefit of this Society.

Several gentlemen from the westward have purchased of the Corresponding Secretary 4 to 5 thousand Tracts; and sundry other individuals, 3,000. To Schenectady have been sent 1,150: and it has been recommended by him to correspondents, to form auxiliary Societies, to purchase Tracts for their own use, and for distribution. Many such, it is hoped, will be formed; but it is necessary, to encourage the formation of such, and to supply them with suitable Tracts when formed, that we have a greater variety, than we at present possess.

Dear friends of the Redeemer! the field is extensive; the reasons are many, and the calls are urgent, which should induce us to aid, in cultivating this field. But these can be felt, only by those, who are capable of appreciating religious and moral truth. Only by you, who are fully aware that man is a moral agent; an immortal and accountable being—By you who, in your hearts, believe, that without an interest in the only Name given among men whereby we can be saved, man must be eternally lost. We must not at present expatiate on this interesting subject; suffice it to say, that the Society's funds are exhausted; and that, from the earnest presented in the following extracts, we have most pleasing evidence that "our labor in the Lord shall not be in vain." No, let us go on to disseminate His Truth who hath assured us that it "shall not return to him void, but shall prosper in the thing whereunto he hath sent it." "The wilderness shall rejoice and blossom like the rose—The mountains shall break forth into singing, and all the trees of the field shall clap their hands—for the knowledge of the Lord shall cover the earth as the waters do the channel of the sea."

APPENDIX

Extracts from the Report of the New-York Religious Tract Society.

"In the early part of the last summer, a member of this Society, while on a journey into the south-western part of this State, distributed a number of the Tracts in the town of —; a few of which he presented to a Mrs. A—. This lady, until recently, had been heedless and inattentive to the concerns of her soul. She received the Tracts with thankfulness;—and on reading them, she was enabled to discover, in this unexpected present, a message from Heaven—a message which taught her that she was a sinner, on the road to the eternal world, loaded with guilt, and exposed to the wrath of an offended God—a message which filled her mind with deep conviction and alarm;—which convinced her of her need of an interest in the atonement and righteousness of the Redeemer; and which, there is reason to hope, was soon rendered the power of God, and the wisdom of God, to the salvation of her soul. During the season, she was seized with a fever, and while lying on a bed of sickness, she often blessed that beneficent Providence who had thrown the stranger and his religious Tracts in her way. After a few weeks illness, she died, strong in the faith, and rejoicing in the hope of a blissful and glorious immortality."

"The Managers are gratified to learn the prosperous state of that generous and valuable Institution, the "Religious Tract-Society" of

London. In the course of fifteen years, it has distributed more than fourteen millions of Tracts. It has also been instrumental in forming about a hundred Auxiliary Societies in Great Britain, and contributed liberally towards the establishment of many similar institutions in various parts of Germany, Sweden, and Russia. It has published Tracts, not only in English, but also in the Welch, Manks, Gaelic, Modern Greek, French, Dutch, Spanish, Italian, German, and Danish languages. It has not only distributed its publications throughout the greater part of Europe, but has also sent them, (to adopt its own expressions) "as Messengers of the Gospel of Peace, to every quarter of the globe: where they have not only been eagerly and thankfully received, but evidently attended with the most important effects."

"In 1803, an institution, under the title of "The Evangelical Society," was established at Stockholm, in Sweden, for the distribution of Bibles and Tracts.—The latter object has hitherto principally engrossed its attention. According to its Report in 1813, it had distributed, in the course of the preceding year, 142,000 Tracts; and during the five years it had been in operation, more than eight hundred thousand. This important Society is under the direction and patronage of His Excellency Baron Rosenblad, one of the lords of the kingdom of Sweden, and Minister of State, who was elected as its President in October, 1813.

"The pious employment of printing and distributing Tracts, is also carried on with a liberal and exemplary spirit by many of the zealous Christians in Russia, Switzerland, and Germany. In Russia, a lady of illustrious birth has translated into her own language fourteen different Tracts; and has printed and distributed, principally at her own expense, large editions of six. One of them, "An Address to the Afflicted," was printed soon after the conflagration of Moscow; and, it is said, "proved a most seasonable and unexpected comfort to numbers of the poor sufferers. This noble example has been followed by a number of pious persons in various parts of the empire."

"The Managers, also, could wish it were in their power to impress indelibly on every pious mind in our city, the importance of contributing liberally to the funds of this society, and of distributing extensively the Tracts it has published. Let it not be said, that the distribution of these small pamphlets cannot be productive of any essential or important benefit. Such was not the opinion of Luther, of Melancthon, of Calvin, and their illustrious fellow laborers in the Gospel Vineyard. The Christians of their day, never, under the pretext of doing good on a large scale, withheld their aid in the distribution of what the enemies of the Reformation termed, in derision, "noisome little books."* As far as the Holy Scriptures were then circulated, they were every where preceded and followed by multitudes of those "little books;" and there is reason to believe, that the extensive and liberal distribution of "short, scriptural impressive Tracts," was one of the principal instruments in the hand of God, of introducing that memorable and glorious epoch in the Christian Church."

Extracts from the Appendix to several of the Reports of the London Tract Society.

"The great desideratum is at length supplied. Those best of patriots, the men who sigh for the abominations committed around them, instead of presenting here and there a friendly monitor, send millions to their work. Yes, millions of Tracts win an easy way into the circles where the voice of a living evangelist never sounded, and would not be endured. They invited the notice of such as feast in mansions, and of such as barely subsist in cottages; they are offered to the child in the school, to the traveller on the road, to the soldier in the camp, to the seaman on the mighty waters, to the victim of disease in the hospital, and to the debtor, the captive, and the criminal, within the walls of the prison; they are adapted to persons of every character, and in every situation; and they begin to be dis-

* One of the Popish Complainants against Protestant zeal, during that eventful struggle for spiritual liberty, says, "The Gospellers of these days, do fill the realm with so many of their noisome little books, that they be like to the swarms of locusts, which did infest the land of Egypt."

tributed with a zeal approaching nearer than was once anticipated, to that point which is justly claimed by the importance and diversity of their subjects."

— "Stockholm, April 10, 1808.

"My very dear BROTHER,

"Last week the first Tract was printed, and between two and three thousand have already been dispersed and sent to different parts of the country. We thought it best to print the title Tract concerning JAMES COVEY, first. It has made a very good impression on the minds of many already. I have just heard this morning that one of them has found its way to the Prince Royal: he was rather diverted with the first part of it; but when he came to Covey's conversion, he grew very serious, and at last burst into tears. Little did poor Covey think that his history would preach the Gospel in kings' houses!

"Yours most respectfully, J. P."

— *From a respectable Clergyman in Ireland, who, having been supplied by this Society, employs a youth of singular manners, but decided Piety, to the itinerate among the Roman Catholics with Religious Tracts. Dated Feb. 8, 1811.*

"My Tract Boy set out yesterday on his travels, with his basket well filled with Bibles, Testaments, and chosen Tracts.—It will amuse you to hear that his favorite place is a Fair—where, as soon as he hears a ballad singer proclaiming his vile and corrupted trash, he approaches the crowd, and loudly declares the falsehood of what he says; and then reads some interesting account of a sudden death, or the conversion of a notorious sinner. The simplicity of his manner, and the confidence of truth, which is evident in his whole conduct, gain him many purchasers; those who come with their halfpence to buy the vicious Songs, prefer the Tracts of this extraordinary boy. Here, indeed, are the weak things of the world raised up to confound the wise!"

— *From a Student residing in a Sea-Port.*

Gosport, May 3, 1811.

"Wishing to encourage your society in the noble work of doing good, I take the liberty of stating a few facts which have come under my notice, relative to the distribution of Religious Tracts.

"About six years ago, a young man in Scotland received a Tract as he was going to work, which proved the means of his conversion. The Tract was entitled, "A Dialogue on Regeneration." The young man is now an eminently devoted disciple of Christ, and has proved, by a holy conversation for six years, that this Tract was the power of God unto his salvation. This instance of real good, resulting from your Tracts, I deferred mentioning until I had the clearest evidence of what I have stated. May God accompany every Tract distributed with the like power.

"During the past year, I have distributed about 40,000 Tracts in English, furnished by an individual residing in London, 30,000 of which were of the publications of your Society."

— *From a Minister at a Sea-Port in Cornwall.*

"Sometime ago I ventured to reprove two naval officers, who were swearing in the most horrid manner; the reproof excited such indignation, that I thought it prudent to retire; but fearing that a prejudice against religious persons might remain on their minds, I sent them some Tracts, with No. 30, (on the Third Commandment,) uppermost; and requested, by letter, that they would accept of the excellent lines on this Tract as my apology for reproving them. Under the blessing of God, these little messengers of mercy accomplished more than all my arguments; for the next morning I received a very handsome note, apologizing for their rudeness, and thanking me for the reproof and for the present of little books; the same day I went on board the ship, was received with every possible attention, and left several Tracts for the ship's company."

Extract from the Fourteenth Report of the London Religious Tract Society.

"We rejoice in reflecting that the interests of society have been promoted. Children have learned obedience, and parents have been admonished to bring up their children in the nurture and admonition of the Lord. Masters and servants have been instructed in their appropriate duties. Neighbors have been induced to love and to serve one another. Swearers have been rebuked; the promoters of filthy conversation have been put to shame;—sabbath-breaking has been exchanged, in some instances, for a decent attendance on divine ordinances. Many have been restrained, and many have been reformed, who, perhaps, have not yet been renewed in the spirit of their minds.

"But if only one thoughtless sinner has been brought to consider his ways, and turn his feet to God's testimonies; if only one weeping penitent has been led by our pages to behold the lamb of God who taketh away the sin of the world, our labour has been well bestowed. To gain one soul, is it not more than to gain an empire, or a world! To teach children to sing "Hosannah to the Son of David," to bring back wandering sheep to the fold of Christ, to persuade prodigals to return to their Father's house; surely, if angels were to become incarnate, and to dwell with us, this would be their favorite employment.

"The benefits of this institution, however, are not confined to the conversion of individual sinners; they have flowed abundantly into the Christian Church. It cannot be fully known, till the great day shall declare it, how many have experienced, by these means, the revival of good impressions that had been impaired; how many have had their good resolutions confirmed and invigorated; how many have been provoked to love and good works; how many have been effectually warned by them against particular sins, assisted in the discharge of particular duties, and relieved under the pressure of particular evils."

— *Transmitted by the Auxiliary Tract Society at Colchester.*

May 8, 1813.

A female servant having heard one of the children read the Tract, entitled, "THE DAIRYMAN'S DAUGHTER," became exceedingly interested in the narrative; and from that time was deeply impressed with a sense of her sinful condition in the sight of God. She for some time continued in a state of great distress; and, during this, she went on a visit to her friends, a few miles from her masters residence; and here she could do no otherwise than manifest the concern for her soul which this Tract, under the blessing of God, had been instrumental in producing. When the hour returned at which her master was wont to call his family together, for evening devotion, she much regretted her absence, and sought an opportunity for prayer; but the posture of worship she was not permitted to assume, and she was much interrupted and ridiculed by her ungodly relatives. Her sensibility to eternal things was, for a short time, somewhat blunted; but, returning to her service, she thought much on what had passed; her convictions of sin and danger were strengthened, and she was continually haunted by the dreadful forebodings and fears: to use her own words, she said, "every thing she did was wrong." Her master and mistress felt deeply interested in her welfare, and took pains, by reading the Holy Scriptures, and such books as they thought suitable, to afford her instruction and consolation. Her mind, under the blessing of God, was gradually relieved; and, suffice it to say, that although before, like the "Dairyman's Daughter," she was "all for the world, for pleasure, and for dress," she now loves her bible, seeks solitude, and enjoys prayer. It may be proper to say, that she expresses great esteem for "The Dairyman's Daughter;" and, next to her Bible, loves that Tract above all books, as that which she accounts the means of her conversion to God.

"Her master and mistress now rejoice in having a faithful and good servant: and, to use her master's words, "She is now in a comfortable state of mind, and, I believe, a true follower of Jesus Christ."

— *From the Appendix to the 12th Annual Report of the Bristol Tract Society:—*

Letter from the Rev. Mr. L——, to the Committee.

GENTLEMEN,

"I feel much obliged for your grant of three hundred Tracts. I have distributed the whole of them myself, going from house to house, and availing myself of the introduction they have afforded me, I have accompanied the gift with a word of exhortation.

"I have found that the distribution of your Society's Tracts has been peculiarly blessed: several instances occurring which have led me to hope that souls have been effectually called from darkness to light—from sin to holiness, by their means. One man, who was a notorious drunkard, I trust has been reclaimed; he attends the Chapel constantly; his wife blessing God that I had called on him. A sick man, who had not attended any place of worship, appears to be truly anxious about his soul. Numbers are brought under the sound of the Gospel, who never before attended; and many are asking the way to Zion, I trust, with their faces thitherward.

"After leaving a Tract, I frequently am requested to call again, that they may enquire the way of life more fully; and as these applications are daily becoming more numerous, in proportion as I am enabled to disseminate the Tracts, I have established a meeting at the Vestry, to which I invite all who are anxious to learn the way of salvation, to attend; and I then propose questions to them, and endeavor to assist them in this important concern, by familiar conversation.

"Could I be furnished with the means, I wish to leave no house in W—— without a Religious Tract in it; and I should feel highly obliged to you if you could aid me with a farther supply. If I had them, a thousand Tracts could be immediately circulated in this place; and I know not any spot where exertions are more needed, or the people more generally perishing for lack of knowledge.

"I beg leave to subscribe myself, with much respect,

Your obliged friend and servant,

"W—— L——.

"W——. July 10, 1815."

ANECDOTES,

Calculated to shew the Utility of distributing Religious Tracts.

An Officer of the Royal Navy, being on a visit in Bristol, his friend presented him with a Tract; as soon as he ascertained what it was, he threw it from him with disdain, thinking himself insulted by being placed on a level with the poor; for whose use alone he considered Tracts were intended. The Lady was not thereby intimidated, but observing that he was fond of smoking a pipe in the summer-house, she placed the "SWEARER'S PRAYER" on the floor, as if by accident. Observing it lying there, he had the curiosity to examine what it was: finding it a Tract, he was on the point of throwing it away; but being alone, and having no witness, his pride did not take the alarm, as in the former instance. He read it with astonishment, and with gratitude to God for not having cut him off in his sinful courses—became an anxious inquirer "What must I do to be saved?"—was directed to CHRIST JESUS THE LORD, whose blood cleanseth from all sin—found rest to his soul, and became as eminent in piety as he had been for profaneness."

"A poor woman seeing the Tract, "SIN NO TRIFLE," fly out of a window, ran a cross the street, took it up, and read it with attention. It was made the means of convincing her of sin—drove her to a throne of grace, and then to inquire after the faithful preaching of the Gospel. When she became acquainted with the efficacy of the all-atoning blood, she thought it her duty to return the Tract to the house from whence it blew: she knocked at the door, told the servant the circumstance, and offered him the Tract. He said he was sure it could not be from that house, for they never troubled themselves about RELIGION there!

The master of the house passing through the hall, inquired what the woman wanted?—He was told her errand: thinking her a poor fanatic, he told the servant to ask which window she saw it come from. She pointed it out; when he went jocosely into the drawing-room, to a lady who was on a visit there, and asked her if she was turned Methodist? relating the fact of a Tract having dropped from her bed-

room window. The lady acknowledged that some person had put a Tract in her hand, in the street—she had read it with peculiar emotion, and, she trusted, with great profit—had laid it on her toilette, but had missed it some time.

"The poor woman was called in, told her artless tale, was rewarded for her honesty, and dismissed by the lady with advice to hold on in the ways of holiness.—The master of the house requested permission to read this wonderful Tract; and became a truly pious character. There is also reason to hope well of the footman who attended, and was favored with a perusal of this *Messenger of Peace*."

"A Lady of rank returning from a rout at a very unseasonable hour, found her waiting maid dozing, with a Tract before her which she had been reading: her eye caught the title, and she became agitated; while the maid was undressing her, she ventured to inquire the cause of her trepidation—"Oh!" exclaimed the lady, "that little book which lay before you—ETERNITY!—ETERNITY!—ETERNITY!—what a state am I in, should *Eternity* begin *this Night*!"

"The pious servant embraced this favorable opportunity of speaking to her mistress, with trembling respect, on the concerns of her immortal, never dying soul. The Tract, the conversation, and frequenting the House of God, where the Gospel was faithfully preached, issued in her reformation of manners, conversion, present peace, and sure and certain hope of everlasting happiness through CHRIST her REDEEMER."

Mr. Murtheim, a Jew, and an eminent Merchant, who has four Compting-houses in the Mediterranean; one on the coast of Barbary; another at Smyrna; a third at Scanderoon, in the Levant; and a fourth at Malta; in each of which he employs at least twenty clerks, ascribes his conversion to Christianity to the blessing of God upon one of the Tracts (translated into Italian) published by the London Society for promoting Christianity among the Jews. The last intelligence of this believer in Jesus, states that he is actively employed in endeavoring to extend to others those blessings which he himself has received. One of his converts, Mr. Cham, a Jew of Barbary, observes, that if all were known that Mr. M. is doing to spread the knowledge of the glorious Gospel of Jesus Christ, he would be considered almost equal to one of the Apostles."

Many authentic anecdotes of a similar nature might have been given, but the above, for the present, may suffice.

EVENING PRAYER FOR A FAMILY.

Almighty and most merciful Father, in whom we live and move, and have our being: to thy tender compassion are we indebted for all the comforts of the present life, and for the hopes of that which is to come. We bless thy great goodness for the measure of health which we have this day enjoyed; for our food and raiment; for our peace and safety; for our domestic and social enjoyments; for the use of our reason; and for the opportunities of religious improvement with which we have been favoured. But above all, we acknowledge, with thankful adoration, thine inestimable love in sending thy Son Jesus Christ into the world, to die for our sins, and to rise again for our justification. To this love we owe thy forbearance with us, thine unwearied patience towards us, the gracious invitations of thy word, thy promises of pardon, reconciliation, and eternal life, and the gift of thy holy spirit to renew our fallen natures, and to enable us to perform thy righteous will.

Here, O Lord, in thy presence would we bewail our carelessness and inconsideration in time past, and the innumerable sins whereby we have provoked thee to withdraw thy tender mercies from us, and to abandon us to the natural blindness and hardness of our hearts. Our lives, even during the day which is now drawing to a close, have little corresponded with those obligations which our christian profession lays upon us, and which, by our baptismal engagement, we have solemnly promised to fulfil. We have loved the world more than God; and we have been pursuing its vain and worthless objects, far

more eagerly than the glory and the treasures of thy kingdom. How little, O Lord, have we felt the force of gratitude to thee and to Christ, as the animating spring of our obedience! How little have we been restrained by thy fear and by the recollection of thy presence from transgressing thy commandments! How little has it even been in our thoughts or intentions to please thee and to do thy will!

O Lord lay not our sins to our charge. Be merciful, we beseech thee, to our unrighteousness, through the blood of the Lamb of God which was shed for the sins of the world. Remember not against us, O Lord, the vanity of our thoughts, the errors of our judgment, the pride of our spirit, the inordinateness of our desires, the violence of our passions, the inconstancy of our resolutions, the selfishness of our motives, or the unworthiness of our ends. Let not the time we have wasted, the talents we have misapplied, or the grace we have abused; let not our unkindness to others, nor our ingratitude to thee rise up in judgment against us. But grant unto us thy gracious pardon for the past; and bestow on us the grace of thy holy spirit to renew us in body, soul, and spirit, and to enable us to amend our lives according to thy holy word. Inspire us, O Lord, with such an affecting sense of thy love to us; as may powerfully excite our love to thee, and produce in us a greater earnestness, zeal, and diligence, in all our duty. May thy favour be the great object of our desire and pursuit, and by thy grace may we be restored to such a lively image of thyself in all righteousness, purity, goodness, and truth, that we may have an abiding testimony of thy love. May the holy dispositions of Jesus Christ be formed within us, that we may walk in all humility, meekness, patience, contentedness, and self-denial, and make an entire surrender of our souls and bodies to thy holy will and pleasure. May Christ reign in our hearts, that we may no longer live to ourselves but to him; and that the life we lead in the flesh may be by the faith of the Son of God, who loved us, and gave himself for us.

And the same mercies which we implore for ourselves, we desire also for the rest of mankind, especially for all who are called by the name of Christ. Put an end, O Lord, to all the wars, dissensions, and discord which exist in the world; and cause the gospel of peace to extend its influence from the rising to the setting sun. Avert from this nation all the evils which we deserve or have reason to fear.—May its rulers be dutiful and obedient to thy laws and be directed to such measures as may promote the peace, prosperity, the piety and happiness of thy people. May the ministers of Christ guide their flock with true wisdom and fidelity; and may the people follow their godly counsels. May the rich have compassion on the poor, and learn to trust, not in uncertain riches, but in the living God. May the poor of this world be rich in faith and a contented spirit, and heirs of thy kingdom. Give thy grace to husbands and wives, parents and children, masters and servants, that in their several relations they may so behave themselves as to adorn the doctrine of God our Saviour in all things. May all who are endeared to us by whatever ties, be dear to thee, and have their final portion with the saints in thy glorious kingdom.

And now that we are about to lay ourselves down to rest, receive us, O Lord, into thy gracious protection. Refresh us with comfortable sleep: and when we awake in the morning, may our first thoughts be directed to thee, our merciful Preserver. Defend us from the powers of darkness, and from all evil accidents: and may our minds enjoy such delightful views of thee and of thy glory, and be so weaned from this world, that we may be willing, at thy call, to depart hence, and to be with Christ.

Hear, O Lord, these our imperfect prayers, which we present unto thee in the name and through the mediation of Jesus Christ. Our Father, &c.

INTELLIGENCE FROM ABROAD.

(CIRCULAR.)

THE Directors of the NEWARK BIBLE SOCIETY, urged by the necessity of the occasion, humbly beg leave to call up the attention of a

benevolent Public, to the consideration of a subject, the most interesting and important that can possibly occupy the rational and enlightened mind: It is the cause of the BIBLE—the cause of the GLORIOUS REDEEMER. The loud and repeated cries of the poor and the destitute, from various sections of our country, for that precious Book which is able to make them wise unto salvation, must be their apology for the liberty assumed in this appeal to christian beneficence. On our Southern and Western frontier the distress is peculiarly great: the supplications of Christ's poor on the Ohio and the Mississippi, the Missouri and the Illinois, sounding in our ears, proclaim in accents too loud to be unheard, and too moving to be disregarded, the great spiritual darkness and gloom which overshadow those thriving and beautiful regions of our land. Light is to be diffused, under the Divine blessing, by the agency of human charity. In our day miracles have ceased: God works by means, and does he not require those on whom he hath been pleased to bestow a superabundance of this world's goods, to impart a portion of their wealth for the relief of their perishing fellow creatures? And what treasure so rich, what charity so exalted can be bestowed, as the WORD OF ETERNAL LIFE?

To shew the deplorable situation of many parts of the United States, and to make known more extensively the great and increasing wants of multitudes within our borders, who are daily living and dying without a knowledge of the Scriptures, the Board beg leave to subjoin a few extracts from a very interesting report of a Missionary tour through that part of the United States which lies west of the Alleghany Mountains, performed under the direction of the Massachusetts Missionary Society, by Messrs. Samuel J. Mills and Daniel Smith during the years 1814, and 1815. The Board regret that the limits of this letter will not allow of more liberal extracts; what follow, however, it is presumed, will be sufficient to convince all whom these facts shall reach, that even in this enlightened and highly favored land, there now remain large tracts of populous country, where sit enthroned darkness, ignorance, and the very shadow of death.

These Missionaries set out in the summer of 1814. In November following they write from St. Louis, Missouri Territory:

"At Lancaster, (Ohio) we called on the Rev. Mr. Wright, a Presbyterian Clergyman. He has formerly been a laborious Missionary; and has much information respecting the religious state of the western country. In Ohio in his opinion, as many families as one in five are not possessed of the Scriptures. According to this estimate more than *thirteen thousand* Bibles are necessary, in order that there may be one to each family." The Illinois Territory "deplorably destitute of Bibles. In Kaskaskias, a place containing from 80 to 100 families there are it is thought, not more than 4 or 5."—We did not find any place in this Territory where a copy of the Scriptures could be obtained."

"We could not ascertain that there had ever been any Bibles or Testaments sent into this country for gratuitous distribution, and comparatively but a few families are supplied with either. Some, who are anxious to obtain the Bible, and able to purchase it, have been for years destitute. One man, whom we saw in this Territory informed us that for 10 or 15 years he had been using exertions to obtain the Sacred Scriptures, but without success. Notwithstanding there are many ready and able to purchase the Scriptures, still there are many others who cannot with convenience supply themselves; and must for years, perhaps as long as they live be destitute of the Bible in their families, unless their wants are relieved by others who have ability and a disposition to supply them."

"From the best estimate we could make with respect to the proportionate number of destitute families in the three Territories, Indiana, Illinois and Missouri, we are led to believe that 10 or 12,000 BIBLES are necessary in order to supply each destitute family."

"You will readily perceive, that living as most of the people in the Territories do, 1000 or 1500 miles from any place where the Bible is printed very many of them must for a long time remain destitute, unless their necessities can be relieved, at least in a considerable degree by the Managers of Bible Societies in the different states."

Of Kentucky, these Missionaries write :—

"The want of Bibles and religious Tracts is very great in this State. Throughout the Western Country, the call is much more pressing than the religious public in the older states are accustomed to suppose. Could the true state of the destitute be presented, funds, we are persuaded, to a much larger amount would be contributed to extend to them more effectual relief. The State of Kentucky, according to the last Census, had a population of more than 400,000 souls. THIRTY THOUSAND Bibles are probably wanted to supply all the destitute families. There are about 80,000 people of color principally slaves within the limits of the state. It is very rare that a Bible can be found in the possession of any of them, though many of them can read; and were they possessed of it many more would soon learn. One of the Managers of the Bible Society informed us, that he had given a few Bibles to these people; and that they had received them with tears of joy. They invoked the blessing of God on those who furnished the Bible for distribution and on the distributors. They said they valued them more than all things else of which they were possessed; have not these blacks peculiar claims upon us? If their cries for the word of Life do not enter into our ears, they will into the ears of that God, who hears the ravens when they cry; and he may visit us in judgment for neglecting them."

Of TENNESSEE, they observe :—

"The want of Bibles and other religious books in this State, is probably as great as in Kentucky." "Perhaps one fourth of the population has not a Bible. According to this estimate, which we think is too favorable, more than 10,000 Bibles are wanted in order to give a copy to each destitute family."

March, 1815, the Missionaries write concerning the MISSISSIPPI TERRITORY :—

"The whole of this Territory is exceedingly destitute of the Sacred Scriptures. Very few Bibles have ever been distributed in it. The degraded Africans, the number of which is about 20,000, are almost without exception destitute of Bibles. Five thousand copies of the Scriptures, we believe, would not more than supply the destitute. Unless, therefore, some more efficient means are used to enlighten that benighted portion of our country, the day of glory will dawn upon the rest of the world, long before its darkness will be dispelled."

Of the State of LOUISIANA they remark, April, 1815 :—

"There are some American families, in this part of our country, [West Florida] who never saw a Bible, nor heard of Jesus Christ—It is a fact that ought not to be forgotten, that so lately as last March, a Bible in any language could not be found for sale or to be given away in New Orleans. And yet 8,000 Bibles would not supply the destitute in this state."

The Missionaries conclude their report, which occupies 64, 8vo. pages, with the following affecting appeal :—

"From the estimates made in the preceding pages it appears that SEVENTY SIX THOUSAND FAMILIES, are destitute of the sacred volume in this portion of our country. These estimates are not ungrounded and exaggerated conjectures. They are the result of much enquiry and patient examination. It is our sober conviction, that at least 76,000 Bibles are necessary for the supply of the destitute. And the number is every year increasing. Most of those who emigrate from the older States are poor; there are many young men who go into that country, and are married afterwards—and never have an opportunity of supplying their families with Bibles. The number of Bibles sent there by all the Bible Societies in the U. States is by no means as great as the yearly increase of the destitute. The original number still remains unsupplied. When we entered on the Mission we applied in person to the oldest and wealthiest of these institutions, for Bibles to distribute in the Western Country: but we could only obtain one solitary donation. The existing Societies have not yet

been able to supply the demand, in their own immediate vicinity. Some mightier effort must be made. Their scattered and feeble exertions are by no means adequate to the accomplishment of the object. It is thought by judicious people, that half a million of Bibles are necessary for the supply of the destitute in the U. States. It is a foul blot upon our national character. Christian America must arise and wipe it away—the existing Societies are not able to do it—they want resources."

SAMUEL J. MILLS,
DANIEL SMITH.

Many other equally interesting facts are detailed in this report: Besides, scarcely a religious publication of the day appears, which does not contain similar accounts of the deplorable situation of many portions of our beloved country. And must we resort to foreign aid for the relief of the destitute in our own land? Have we no resources within ourselves;—no Bibles,—no fellow feeling,—no zeal,—no bowels of mercy? Is it not time for christians to awake from their slumbers, to arise in their might as a strong man out of sleep, and by a vigorous exertion, in humble dependence upon the divine blessing, endeavour to rescue the thousands of their brethren, perishing for lack of vision, and daily rushing down to the gates of eternal death, for want of that blessed Gospel which would be as a lamp unto their feet and a light unto their path.

CHRISTIAN BROTHER, of whatsoever name or denomination, does not your heart burn within you; is not your pity excited, your sympathy kindled, and all the kindly virtues, the nobler feelings of the soul awakened at the above recital? Can you be content to remain an inactive spectator of passing events—of the rapid increase of Bible Societies throughout our country, as well as the whole civilized world—of the constant multiplication of translations of the Scriptures into the various languages of the heathen—of the wonderful extension of gospel light in our day, the beams of whose splendour and power have already penetrated even to the remotest corners of the earth? Can you forbear coming up to the help of the Lord? Surely the night is far spent and some glorious day is about to dawn upon the world—some bright era about to succeed the amazing exertions which are making for the universal dissemination of the word of God. Shall not we also be up and doing, ready to hail its appearance; shall not we too be active in diffusing that light by which it will be ushered in.

The Board earnestly solicit your aid in this important work, and they will thankfully receive, through the undersigned, their committee, any donations that may be presented for this object. It is not for the particular interest or advantage of this or that sect or party that we solicit the charity of the benevolent; we desire to know but one interest, one common union of christians of every denomination in the great cause of our common Lord and Redeemer. Should it any where be found more convenient to transmit contributions through the medium of any similar institution, the Board will feel equal gratification as if their particular association were made the medium of distribution. Through whatsoever channel the streams of christian charity may flow to that *dry and thirsty land where no water is*, to God alone be rendered all the glory.

They cannot close this letter without soliciting, very respectfully and affectionately, Ministers of the Gospel of all denominations whom it shall reach, to publish the same, or parts of the same from their respective pulpits, to receive donations, and obtain contributions either by congregational collections, or by any other mode they may deem most advisable to carry the design of this Circular into effect.

DAVID JONES,
BURR BALDWIN,
JOSEPH C. HORNBLOWER, } Committee.
JAMES CRANE,
WILLIAM WARD,

Newark, January, 1816.

OBITUARY.

ENGLAND. Lately, Mr. JOHN GIBSON, schoolmaster. In the earlier part of his life he was a merchant of great property; and was reduced by misfortunes. Mr. FRANCIS YATES, 91—and five days afterwards his wife ELKANOR, 89; they had lived 67 years together, were both taken ill on the same day; the latter died on the anniversary of the wedding day—the Earl of GLANDORF, 68, he was a Privy Counsellor, and a F. R. S. S. A. and M. R. I. A. and one of the 28 Representative Peers in the British Parliament.

FRANCE. In Paris, Prince TALMONT, aged 28, son-in-law of the Duke of Daras.—CARDON DE MONTIGNY, an eminent juris consultus, by suicide.

NEW-HAMPSHIRE. At Epping, Widow JOANNA FORDON, aged 95. At Mount Vernon, JONATHAN LAMSON, aged 90. In Lanesborough, Deacon NEMEMIAN BULL, aged 76.

MASSACHUSETTS. In Boston, Mrs. SARAH BACHELDER, consort of Josiah Bachel-der, Esq. aged 67. Mrs. JANE HOUGHTON, aged 41. Miss MARIA ANTOINETTE TUCKER, daughter of John Tucker, aged 26. On the 18th inst. (drowned by falling through the ice) Mr. KIMBALL, and two lads (brothers) by the name of HARLOW. In Charlestown, Miss CHARLOTTE EDMONDS. Mr. THOMAS I. GOODWIN. In Braintree, Rev. EZRA WELD, sen. Pastor of the First Church in that town. In Durham on the 5th inst. Dr. JOHN CONVERSE, aged 43. At Marblehead, suddenly, Mr. THOMAS SALKING, aged 35. Mrs. MARTHA MARTIN, aged 78; her death was occasioned by falling from the top to the bottom of the stairs.

NEW-YORK. In New-York, on the 13th inst. after a short illness, sincerely lamented, in the 54th year of her age, Mrs. CAROLINE THOMAS, relict of Evan Thomas, (formerly of Eton School, England.) The life of Mrs. Thomas has exhibited an example of exemplary piety and truly christian benevolence rarely seen. Mr. MOSES DEWEY, aged 36. Mr. ROBERT CRANSTON, a native of England, aged 20. In Yonkers on the 19th inst. Rev. ELIAS COOPER, Rector of St. John's Church, in that place, aged 59. In Shawangunk, Mr. MATTHIAS WARNER, aged 74. In Princeton, on the 18th inst. Mr. THOMAS GIFFORD, Junr.

VIRGINIA. On the 8th day of December last, of a wound received the preceding day, in a duel with a fellow-student of Carlisle College, JOHN CORBIN, the oldest son of Major Richard Corbin of Laneville, a young gentleman of most pleasing manners and

promising acquirements. When the aged sink into the tomb, we bow in submission to inevitable destiny; when the slow progress of disease steals away the young, even then, we do not refuse to be comforted—but when a son the fondest hope of his devoted parents, one who had been reared with the most pleasing anticipations, and gazed at in the ardor of parental affection, until tears have started to the eye, is snatched to an untimely grave, cut off by violence in the bloom of twenty, the spring-tide of youth and vigor, ere manhood had ripened on his cheek; where shall the bursting hearts of an affectionate father and a tender mother find consolation? A scene of such poignant affliction must touch every bosom, sink deep in the memory, and serve as an awful warning to the followers of that treacherous phantom which leads to beguile and seduces to destroy. On the 5th instant, Col. PARKER GOODALL, of Hanover county, in the 74th year of his age. The illness that caused his death, was short but severe; it was occasioned by a fall from his gig, and terminated in a mortification. Never did an equal instance of magnanimity of mind present itself to his friends attending him, to that displayed by him on this occasion. When informed by his son of the fatal turn his disorder had taken, and that he held it a sacred duty he owed to him, to apprise him of the imminent danger he was in, (of which he was till then entirely unconscious) he looked him earnestly in the face, and asked him if he was certain that it could be so? And being answered in the affirmative, he immediately composed himself to meet the event—And thenceforward to the last, which was upwards of two days, he retained his senses perfectly; was mild, serene and pleasant to look on—And never uttered a groan or a deep drawn sigh; and breathed his last without a struggle, as if dropping into a sweet sleep.—He sleeps to this world—But will rise to the mansions of bliss, in life eternal!—His virtues entitle him to it—for never did a more affectionate husband and father, or a more sincere friend live, than he whose death we now record. His country too, has sustained a loss in the death of this patriot.—He was first seen in early life, holding a commission, and marching in the first volunteer company that ever marched in defence of the rights of man against monarchical usurpation, in this State; and to these principles he has invariably adhered through life, in the character of soldier, legislator and magistrate of his county.

IN THIS CITY.

On the 24th instant, at half past two o'clock in the morning, of a consumption, Mrs. CATHARINE JERMAIN, daughter of the late James Barclay, Esq. aged 27 years and 27 days.

POETICAL DEPARTMENT.

ORIGINAL.

To the Editor of the CHRISTIAN VISITANT.

SIR—Should you deem the following lines worthy a place in the Poetical Department of your useful paper, they are at your service.

INVOCATION.

COME bless'd RELIGION, with thy genial sway,
And chase pale Melancholly's gloom away;
Bid Memory's troubled sea no longer roar,
But lull her waves which dash life's peaceful shore;
Direct my thoughts to scenes more bright and fair,
And let my contemplations centre there.
Show to my sight the Cross on Calvary,
And he who hung there—Ah! for worthless me!
Point to his wounded side and bleeding hands,
Say—"Mourner, these have loos'd thy slavish hands;
"These have set free thy soul!—the debt discharg'd,
"Mighty by nature, but by acts enlarg'd!"
Lead to that word of life, of truth, of grace,
Where Jesus shows his smiling, heavenly face;
Let me from that pure fountain drink my fill,
Where'er it winds, in river or in rill;
From the first promise to our sinning head,
Down to the page where life and love are spread.
Show how Salvation's all of grace to man,
And God the Author of the wond'rous plan;
How the bless'd Spirit is the earnest giv'n

Of future bliss reserv'd for me in heav'n.
Raise my dull thoughts from earth to joys on high,
Bound not my wishes by the etherial sky;
But lift the veil, and let my vision see,
By faith's keen eye, a seat prepar'd for me,
In those fair mansions where my Saviour reigns,
And hymning seraphs praise in lofty strains;
Where, to their tuneful harps, the happy choir
Strike the loud string, the swelling notes inspire;
While with united voice and heart they raise,
To God, on high, a ceaseless song of praise!
Here let my ardent spirit soar and see
The bliss in store for sinners vile as me!
And while I gaze, and wonder, and admire,
May my wrapt soul feel more than mortal fire,
And every thought and every passion move
In sweet obedience to the God I love:
Till, from the earthly prison-house set free,
Fashion'd and moulded, Saviour, like to thee,
I come, at last, those joys on high to share,
To dwell with Christ, and reign forever there.

NEW-YORK, DEC. 8, 1815.

Z.

SELECTED.

THE GOOD SHEPHERD.

My Shepherd's voice still guides my feet,
Lest I should go astray;

I hear his voice—his voice is sweet—
I hear it and obey.

No stranger's call can cheat my ear
To draw my steps aside:
Why should I go, I know not where,
And leave my heav'nly Guide!

He leads me where the purest streams
Through greenest meadows rove,
And shades me from the sultry beams,
In a delightful grove.

If I should fall—I often do—
He lifts me up again:
Then gives me strength and spirit too,
To walk his ways again.

When care or sickness break my rest,
My gentle Friend is nigh:
He cheers me when I sink distress,
And saves me when I die.

What does my shepherd ask for all
These blessings from above?
An ear to listen to his call,
A heart to feel his love.

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